



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

balancing *animosos*, and *bene animatos* as balancing *ex animi sententia*. This I justify by the repetition of the *et* with both infinitives and the position of *dicimus*, as well as by the balanced arrangement of *et agere animam . . . efflare* (A) *et animosos* (B) *et bene animatos* (A) *et ex animi sententia* (B). The use of *et* with all the terms comes from their equal relation to *dicimus*. The four terms are all equally the grammatical objects of *dicimus*. If one of the terms is itself divided into two, still we do not violate the rule (cf. Riemann, *Syntaxe Latine*², §271 *b*) for such cases, for we could not say *agere animam efflareque*, nor *a. a. atque efflare*, because the two verbs do not make one concept (*que*), nor is a more important word added to explain another (*atque*). Neither can we take the single '*animam*' as the object of the two verbs, but in the phrase *et agere animam et efflare* the doubling of the '*et*' is shorthand for doubling '*animam*.'¹ Certain it is that no other word but *et* could be used to join all the terms.

Finally, I again call express attention to Cicero's nice use of these four terms: the two first terms *et agere animam et efflare* and *et animosos* exhibit the identity of the stems *animo-* and *anima-* for the meaning 'breath' ('life'), and the terms *et bene animatos et ex animi sententia* show their identity for the meaning 'mind.' A like niceness is seen in the group of congeners of *cor* (§18), where the terms *excordes*, *vaecordes*, *concordesque* are massed in one, as it were, whereas the more difficult *Corculum* and *cordatus* are prepared for by *prudens* and *catus*.

WASHINGTON AND LEE UNIVERSITY,
LEXINGTON, VA.

EDWIN W. FAY.

CORRIGENDA IN WICKHAM'S HORACE.

During the past year, while engaged in reading Wickham's larger edition of Horace (Clarendon Press, Oxford; vol. I, second edition, 1877; vol. II, 1891), Mr. John Maclean Magie, a graduate student here, noticed the majority of the *errata* detailed in this note. The others, excepting one, came out in my own reading. That one happens to be the only serious error in the list, and was pointed out to me by Dr. Willard Humphreys. It is the mistake

¹Cf. Tusc. §21 *quā vel agamus quid vel sentiamus*, where the position of *quid* exactly parallels that of *animam* in our passage.

made in styling Alyattes, the father of Croesus, 'the *son* of Croesus' (vol. I, p. 219, note on 'Alyattei').

The others are usually typographical slips, which, though inevitable in so elaborate an edition as Wickham's with its profusion of cross-references, ought to be studiously corrected by those who care for "the sacred cause of typographical accuracy."

List of Errors.

Volume I (Odes, Carmen Saeculare, Epodes).—Page xxv: In the closing paragraph, why is there no mention of Sir Theodore Martin's translation? 'Leipsig,' eleven lines from the bottom, should be made 'Leipsic,' as elsewhere on the same page. P. xxviii, 12 lines from bottom, change 'emin' to 'enim.' P. 15, verse 11, change 'gaudentum' to 'gaudentem.' P. 64, the number 5 is missing after verse 5. P. 104, 10 lines from top, 'B. C. 25' should be corrected to 'B. C. 24'; see author's introductory note to bk. III, ode 14 (on p. 212). P. 138, verse 7, change 'amoros' to 'amores.' P. 140, line 8 of note on v. 2, 'Od. 3. 6. 32' should be 'Od. 3. 6. 36.' P. 219, note on v. 41, change 'the son of Croesus' to 'the father of Croesus'; see Herodotus, I 26. P. 231, verse 2, change 'Phidyde' to 'Phidyle.' P. 254, verse 55, separate 'meinvolvo' into 'me involvo.' P. 287, at end of v. 40 put a period. P. 328, note to v. 7, strike out reference 'quine, Sat. I. 10. 21'; compare Wickham's correction in vol. II, p. 101, at the end of his note on 'quine.' P. 330, at end of v. 10 put the numeral 10. P. 331, first line, strike out perpendicular printer's line after 'mugientium.' P. 332, end of note on 'rara,' change 'io' to 'to.'

Volume II (Satires, Epistles, Ars Poetica).—Page 54, first line, change 'pactor' to 'pacto.' P. 57, the note on v. 104 should be numbered 105. P. 152, the note on 'vitrea' is not helpful; the key to the figurative sense of 'vitrea' lies in the sentence of Publilius Syrus: *Fortuna vitrea est: tum cum splendet frangitur*. Both 'glitter' and 'fragility' are involved. P. 155, note on v. 262, change 'Epod. 11. 31' to 'Epod. 11. 21.' P. 165, note on 'aliena' in v. 57, change reference 'v. 26' to 'v. 25.' P. 196, should there be a comma at end of v. 103? P. 199, note on v. 1, change reference 'Sat. I. 10. 40' to 'Sat. I. 10. 42.' P. 200, note on v. 13, change reference 'Sat. I. 3. 9' to 'Sat. I. 3. 10.' P. 203, in vv. 57 and 58 it is desirable to put the clause 'postquam nihil esse periculi Sensimus' between commas. P. 210, nine lines from bottom,

change '2. 29' to '3. 29.' P. 213, in the numbers prefixed to the analysis of Epistle I change '49-31' to '49-52,' and '52-56' to '53-56.' P. 217, note on v. 31, change 'Sat. 2. 7. 16' to 'Sat. 2. 7. 15.' P. 222, note on v. 89, change 'Od. 2. 16. 43' to 'Od. 3. 16. 43.' P. 225, tenth line of note on v. 4, change 'Sat. 1. 3. 126' to 'Sat. 1. 3. 127.' P. 231, last line of note on v. 2, change 'Od. 4. 14. 4' to 'Od. 4. 14. 14.' P. 232, seventh line of note on v. 10, change 'lacus et vivos' to 'lacus et rivos.' P. 233, note on 'thyma' in v. 21, change 'Od. 4. 2. 27' to 'Od. 4. 2. 29.' P. 234, eighth line of note on v. 26, change 'Epod. 11. 25' to 'Epod. 11. 17.' P. 236, note on v. 16, change 'Sat. 2. 3. 45' to 'Sat. 2. 3. 44.' P. 242, note on v. 6, change 'Od. 3. 24. 1' to 'Od. 3. 24. 2.' P. 244, end of note on v. 27, change 'Od. 4. 7. 17' to 'Od. 4. 7. 15.' P. 247, a comma after 'istis' in v. 67 would be an improvement. P. 249, note on v. 21, change 'Od. 2. 13. 9' to 'Od. 2. 13. 20.' P. 251, note on v. 36, change 'Od. 1. 14. 1' to 'Epp. 1. 14. 1.' P. 251, note on 'divitiis Arabum' in v. 36, change last reference '3. 24. 1' to '3. 24. 2.' P. 253, beginning of note on v. 57, change 'Od. 4. 12. 8' to 'Od. 4. 12. 28.' P. 450, fifth line, change 'headings in Index II' to 'headings in Index III.'